1:Radin E-5 (1908-1913) 1923
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792 787 it, for if you do, we will all die." Now, he was mistaken in that. "The Creator has given two plates and they are getting empty. He gave the men a plate for them to fill and the women a plate for them to fill. The women's plate is empty." He meant that the Creator [462] had made men to hunt and the women to dig the soil and raise vegetables, and that the latter were not doing it. That is what he meant by saying that their plates were empty. Noise-Thunder insisted that this was the white man's fault; he thought that we were being weakened by the white man's food. Quite a number of people believed him. "The birds eat what was provided for them to eat, game and vegetables, and the whites eat what was provided for them. Why should we not eat what was provided for us?" He was right, but then the Creator also created the food that the whites are eating. We are now getting accustomed to it and are getting stronger on this food.

● [161] The Winnebago were decreasing in number, so the Creator gave them a medicine which would enable them to get accustomed to the white man's food; that, also, they might know the Creator and that he is the true bread and food. This they found out by using this medicine. They are going into it deeper and deeper all the time, they who had been lost, and this has all been accomplished by the medicine (the peyote).

The following notes were also obtained concerning other prophets:

"There was a prophet among the Winnebago recently named George Wilkinson. He claimed that he was the Trickster; that there were two worlds; that he had been to the first and that he was now on the second. After a while he was to return to ma'una (Earth-maker). He told all the Winnebago to plant their tobacco and cornfields again. (This is what he was ordered to say.) He said that the power of the war bundles was entirely exhausted, but that it could be restored if a person were to fast for four days. When the spirits addressed him by name they called him "He-Who-Stands-Blue." This happened fifteen years ago.

"Thundercloud claims to be the Hare."

Another man named Xuga prophesied the same, led them on a warpath, and lost a lot of people.

[668] The most important religious revival of the last century among the Winnebago is the Peyote or Mescal religion. It is described in detail on page 388.

2: Radin E-5 (1908-1913) 1915
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tribe over the large area once occupied in Wisconsin. That the 4,000 odd individuals composing the tribe at the advent of the whites lived together is extremely doubtful. The nature of the woodland of Wisconsin and the fairly extensive territory over which they (Winnebago) were found scattered not long after Nicollet's first visit are facts that practically exclude such a hypothesis. The myth that speaks of a village that at one time was so long that those living at one end did not know what was transpiring at the other, contains too many literary touches to justify its use as an historical document.

The question of village groups is of considerable importance, because there may have been, cutting across the gentle organization, another smaller, perhaps looser social unit, that of "band" or village setting off (to the minds of the people) one group against another. Systematic questioning has elicited from various individuals the information, also corroborated by historical records, that the villages were generally known according to geographical location or were descriptive of the haunts of certain animals. Even to-day the group scattered over the Nebraska Winnebago reservation are commonly known under similar designations. There we find, for instance, the following names: *koxo-atcira*, "those living on the peninsula"; or *k'ųhą'tcira*, "those living below," i.e., in the timber; *niwą'hatcira*, "those living near the dirty water"; *hųtcxedegominangera*, "where big bear settles," etc. If we may, then, suppose this to have been a customary association, we may quite properly ask whether the name of the village had any influence on the social organization, whether there is even a hint at a genetic relation between these two types of group names. The only hint of such a relation is the fact that formerly *honi* "band" seems to have been used instead of *hokik'aradjera;* that an archaic name of the Wolf clan, *regoni* or *degoni*, may mean Lake-band; and that the villages all had geographical names. All of which, however, is, I realize, hardly sufficient evidence.

No satisfactory demonstration has as yet been made indicating that the clan organization was ever associated with an historically simple social structure, whereas quite a number of reasons lead us to suspect that it was in all cases preceded by other